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THE MYSTIC WORLD

AND OTHER TOPICS

BY

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The Book is Dedicated
to
the Memory of my Parents.

Foreword

by

D. V. REGE, I.C.S.

(Regional Commissioner and Adviser, Saurashtra)

This booklet contains five articles on philosophical subjects by my friend Shri Sagane, retired Deputy Commissioner of Madhya Pradesh. Though he has spent most of his life in Government service, he has succeeded in keeping up his quest for the "mystic world". He has had the good fortune of coming into contact with some spiritually developed souls which has strengthened his philosophical outlook. In his limited sphere, he is an example of how an average person should behave in this world. He should carry out his allotted duties but, at the same time, think of higher things of life and exert himself to develop his "mental body". Those who succeed in developing this "mental body" are called Jivan-Muktas or Sthita-Prajnas and it is they who have profoundly influenced the growth of morality and spiritualism in the world, not only merely by their conduct but also by "charging the atmosphere with nation-lifting ideas and emanating the power to put them in practice." The ideal of Sthita-Prajna given in the Bhagwat Gita may seem difficult to attain. But it is not impossible of attainment and any small effort made towards that goal is never wasted and makes further progress easier.

Shri Sagane has dealt with some aspects of Bhakti-Yoga in the second article. According to Hindu philosophy, there are four ways of attaining salvation — Dnana Marga, Yoga Marga, Karma Marga and Bhakti Marga. The first two are very difficult to follow. Karma Marga, i.e. doing action with detachment is preached by Gita, but the easiest way appears to be the Bhakti Marga. To reach the goal, however, there must be absolute love and unconditional surrender as stated by the author.

In the third article, he deals with the Vedantic basic principle of "Aham Brahmasmi" (I am the Godhead) while

the fourth article is about another Vedantic axiom of the immanence of God in the universe. The last article deals with the place of philosophy in life.

Shri. Sagane writes in a simple and direct manner which makes his articles interesting. We shall await his further writings with interest.

RESIDENCY, RAJKOT,
12TH NOVEMBER, 1951.

D. V. REGE.

Introduction

It is a great honour to have been asked to write an introduction to this book, the value of the contents of which bears no relation to its size.

I make no pretention to being a philosopher in the formal sense; but a long and varied practice of law, bringing one as it does into touch with all sorts and conditions of men, and affairs generally, has afforded ample opportunity for philosophic meditation.

The author himself has had a long and distinguished career as an administrator. His work has brought him into direct and daily contact with the brutal facts of life, as well as with its brighter aspects. Work of this kind often induces a cynical, or at least a sceptical outlook — an outlook which is common enough among lawyers the world over. The antidote to such a synical or sceptical attitude is philosophic meditation whereby one sees things as a whole and is not led into error by concentrating on the baser, instead of the nobler aspects of life.

As the author convincingly teaches, philosophy is not to be confined to the college or cloister. Granted that it is important that the formal systems of the great philosophers and religious teachers should be studied in community in colleges under teachers who devote their lives to the subject. Granted also that much is to be gained by a comparison of the various philosophies the world has produced, be they Greek, Roman, Hindu or otherwise: and this too is best done in college. But more important than this is the attitude of mind engendered by the constant application of philosophy in one's approach to life and the world as a whole.

Philosophy and the affairs of the world should not be regarded as separate, still as being opposed.

It is no coincidence that two of the great statesmen of this century, one of them also a great soldier, were also great philosophers. I refer to Field Marshal Jan Smuts and

Lord Samuel. Many other such could be named, and this is the answer to those who contend that the pursuit of philosophy is incompatible with the life of a man of action or affairs. It was indeed well observed by Plato that the world would never be well governed until either philosophers became kings or kings became philosophers.

It appears to me that the author of this work stands with the illustrious names mentioned above as one who is able, in the light his combined practical experience and philosophic study, to make the philosophic approach intelligible to those who have not had the advantage of formal philosophic study.

A study of these pages will assist spring-cleaning of mind which is the first step the would be philosopher must take. And having cleansed his mind of vulgar errors, fallacies and materialism a true student of life will find a new pleasure in the more abstract doctrines of philosophers, who at all places and in all ages have aimed at obtaining an integrated view of life as a whole.

With all humility, and with deepest respect for the author, I commend this book to everyone.

D. P. KHETANI.

November 8, 1951.

KAMPALA (UGANDA).

Preface

After a period of physical and mental distress I happened to visit Shri Raman Maharshi, the mystic and silent Sage of Arunachalam. A few months later I was posted to Betul. Psychological currents set up by the silent and subtle vibrations from the Sage generated mental musings in the cool breezes of Betul and later of Basim and Buldana. Musings were reduced to writing mostly at Betul. The book contains those writings as published in the *Kalpaka* of Tinnevely and Coimbatore and *Prabuddha-Bharat* of Almora in the Himalayas. I humbly present them to the readers. I hope they will like them, at any rate have food for thought.

My heart-felt thanks are due to Shri D. V. Rege, i.c.s. (Regional Commissioner, Saurashtra) for his foreword and to Shri. D. P. Khetani (Advocate, Notary Public, etc., Kampala, East Africa) for his introduction and also for undertaking the whole responsibility for printing. Their response to my request has been willing and extremely prompt. May they be blessed!

M. D. SAGANE.

RUKMINI NAGAR,
AMRAVATI (BERAR).

29th October, 1951,

The Mystic World

When we speak of "mystic world" we should not think that it is some distinct world, something different from this world of ours. That mystic world is here, now and with us and all around us. Really speaking there is nothing like mystic in the sense in which that word is generally understood by the people. There is really nothing mysterious, nothing that can be called mysticism in the true sense of the word.

Mysticism

From a broad point of view "mysticism" may be called "ignorism". That which we do not know is a mystery to us. Anything, any phenomenon which is not explainable with the ordinary reasoning or on the basis of the knowledge that is current in the society, we call it a mystery. For instance, an ignorant rustic would be simply mystified if water were produced in his presence by the synthesis of hydrogen and oxygen. That is so because he does not know that water is constituted of hydrogen and oxygen. If our primitive ancestor were invested with life to-day, he would look like a perfect idiot at the aeroplane and radio and many other things which modern science has brought into being. All these things which are so very common, familiar and ordinary to us, would wear a mystic appearance for him. That is so because he had not seen them and is ignorant of the phenomena underlying them and of the laws of nature that govern them. His feeling of mysticism is born of ignorance. With the growth of scientific knowledge we have shed some of our ignorance and to that extent, what looked like a mystery sometime before, becomes a familiar phenomenon of ordinary nature to us. The cloud of mystery which hung thick over otherwise inexplicable phenomena, has worn out fast with the astonishing advance of knowledge during these 200 years. Now even a villager cannot mistake an aeroplane for a mystic car of some God; nor would he consider the radio as a mystic box of some divine damsel. Thus so far as the physical part of nature is concerned, the people realise that it is governed by laws. They are not inclined to postulate mysticism behind it.

But in departments other than the physical such as etheric, astral and still subtler ones, the idea of mysticism still prevails. To the vast majority of people it is not possible to conceive that without the aid of a radio, a man can hear music played thousands of miles away or that he can see or describe blindfold the articles kept covered in a closed box far away from him. It is impossible for them to believe that events can be foretold years or centuries ahead of their actual occurrence. And if they are told that such phenomena can occur, do occur and can be made to occur, they would simply laugh at it and relegate us to the category of dreamers and even of lunatics. Sober minded from them would not go that length, but might say "all that sounds mysterious, but it is unsafe to tread in the land of mystery". But those who would reason or are in the know, realise that all this is possible and true, and that the faculties used in them are more or less extensions of ordinary faculties to the realms beyond the physical. This subject deals with these realms and I shall describe them at some length later. But let me tell you at this stage that these realms are as good and as real, and are as much regulated by laws of their own as the physical is. The phenomena occurring in them appears unreal or mystic to the ordinary run of humanity; but this is due to their ignorance about the phenomena and of the laws governing them. If they care to extend their knowledge beyond the purely physical, they will find that the ultra physical phenomena are no more unreal or mystic than the physical phenomena of radio or aeroplane.

Vibrations.

But before I touch these non-physical realms, it might be well to speak a little more on the physical so as to facilitate the understanding of what follows. Modern thought and scientific discoveries have established beyond doubt that the whole phenomenon of this physical universe is governed by vibrations; our perception or cognition of various objects around us is due to these vibrations. Vibrations of light affect our eyes and we see the objects around us. Vibrations of sound affect our ears and we hear sounds.

There are different varieties of vibrations and each variety has a very wide range of its own. But the humanity, as it is constituted to-day, is not capable of responding to all these vibrations or to the whole range of any particular set of vibrations. That is, we are capable of responding to a limited range of vibrations only. On either side of this limit there is an infinite number to which an ordinary man cannot respond. They are too fast or too slow, too low or too high in their pitch, frequency or intensity. There are undoubtedly some persons who possess a keener eye-sight or a more acute power of hearing. The eyes or ears of such persons can respond to vibrations a little beyond the said limited range. That is, they can see and hear things at a little more distance. The same can be done by a man of ordinary capacity, by straining a little his eyes or ears; that is, if a man exerts, he can see a distant object which he cannot ordinarily see. But this keener or extended power of sight or hearing has got its own limits beyond which it cannot go. Thus even making allowance for greater physical capacity or exertion, the proposition stands that a man taken by himself and unaided, can respond only to a definite set of vibrations, neither below it nor above it. If he wants to see or hear things beyond this limited range, he must take the aid of some mechanical devices, that is, he has to supplement his ordinary powers by some mechanical means. This is a matter of everyday experience. When even by exerting our eyes we cannot see a distant object or an object which is too faint or too small, we use a telescope or microscope. Vibrations of music played thousands of miles away are present in the atmosphere throughout, but we cannot hear them ordinarily however much we may stress and strain our ears. Nevertheless, we manage to hear them with the aid of such appliances as radio. But the aid, which these physical appliances can give, is by their very nature limited; just so as are our physical sense organs limited in their powers owing to the very fact that they are physical.

The innumerable objects of the universe are emitting through vibrations, incessant flow of pictures, sounds and smells every moment of our life and we are in the midst of them. We are, however, conscious of only a few. For

ought we know, there might be in our immediate vicinity, pictures of deadly wars fought on the planet Mars or the Star Regulas, or of the jolly marriage functions performed on Venus. Vibrations of melodious music played on Neptune may be near us. We may be in the midst of exquisite fragrance emitted by the delicate plants flowering on Pollux. But we do not see them, hear them or smell them.

Thus, however great a progress we may make in our purely physical achievements, we shall still remain dumb and deaf to a large number of vibrations. Beautiful objects and melodious pieces of music that surround us, are and will be non-existent for us. They are as non-existent or rather as unreal or unsubstantial to us, as are this beautiful world and the charming music which we actually see and hear to a man who is blind or deaf. The blind and deaf men cannot see or hear because they cannot respond even to a part of vibrations of light and sound to which we can respond. Just as there is this charming world beyond the knowledge and experience of the blind and the deaf, so also there is a marvellous universe of light and sound and of so many other energies beyond the cognisance and experience of our ordinary physical powers and contrivances.

Occult Powers.

The existence of the worlds and powers beyond the physical is proved by the existence of persons who know, move in and use them. As already stated, there are some persons who can see and hear things which are invisible and inaudible to us even with the help of modern appliances. They can see things hidden in a box or buried deep down in the earth and hear instantaneously without the aid of a radio, the music played thousands of miles away. Not only this, but they can also see the actual fighting at the battle of Waterloo that occurred more than a century and quarter ago. They can even see the phenomena that is to occur a hundred or one thousand years hence. The visibility and audibility of such hidden and distant things are facts and not myths or fairy tales. Even to-day some of these facts can be given practical demonstration. If we but try,

every one of us can see just now what is happening in the different corners of the world: We can know without digging as to what exists 300 feet below our seats, whether there is water, rock, gold mine or fossils of the huge men or animals that existed centuries ago. The question naturally arises as to how this is possible. To tell the "How" of it, I must explain certain preliminaries. I shall try to be as simple as possible and avoid technicalities. In an attempt to be simple I would, of course, not be able to give an exact approach to the knowledge. Nevertheless, I hope to take sufficiently near to the truth.

Astral and Mental Bodies.

Here are the physical bodies. They are ours. That is to say, they belong to us. They are our possessions. They are not the same thing as we, that is, we are not physical bodies. We are different from them. A man is not a physical body but is something different from it. For the sake of simplicity let us say that a man is the "EGO", or let us say the "SOUL". The soul dwells in physical body. His is the body. He is the possessor and owner of it. But the physical body is not the only body he has. He has several bodies and they are seven in number including the physical. There is etheric double which is a counterpart of the physical. Then there is the astral body, the mental body and so on, seven in number. Now I shall speak about the astral and mental bodies only. To save time I shall omit etheric double which is midway between the physical and the astral. It can be well imagined from what we know of the physical and might know about the astral.

Thus besides the physical body each one of us has an astral body and a mental body. Now these various bodies are co-existent with the physical and are interspersed with it. They should not be considered as distinct or separate layers though they can separate from each other. They are interspersed and inter-penetrating in and through each other, just as air penetrates water or ether permeates through each page of a book. We may get near to the idea by saying that they co-exist as milk and water co-exist when mixed together.

Another thing: These bodies are composed of matter. Just as a physical body is constituted of physical matter, so are the astral and mental bodies composed of mental and astral matters. Now these matters are not essentially different from the physical. Matters in the universe are one and the same. Distinction between the physical matter and the astral and mental matters lies in the comparative fineness of the matter constituting each. Astral matter is essentially physical matter, but so very fine and subtle that it forms a distinct class by itself. To conceive the idea we may say that the finest physical matter we know of, is very coarse as compared to the coarsest astral matter. We go a step further and find that the mental matter is finer and subtler than even the astral matter. Mental matter is as much finer and subtler than the astral matter as the astral matter is than the physical.

We shall now go to the third characteristic. Just as the physical body of a physically well developed man has well defined outlines and is bright and good to look at, so the astral body of an astrally well developed man has definite shape and is beautiful and luminous. It is transparent and elastic. It is supple and its power of locomotion is very great, immeasurably more than that of a physical body. Mental body possesses these rare and lofty qualities raised to a high power.

Astral and Mental Powers.

The physical body being coarse and of limited capacity is susceptible to a comparatively coarse and limited range of vibrations. It cannot respond to subtle vibrations outside this range. By its constitution, the Astral body is very much subtle and is therefore capable of receiving and responding to these subtle vibrations. Therefore, the person whose astral body is sufficiently developed can be susceptible to those subtle vibrations, which, though existing, are non-existent to our eyes, ears and other physical sense organs. Such a man is sensitive to vibrations beyond the range of his physical body. Those things which he could not hear, see or smell through the physical sense organs, are now heard, seen and smelt by him through the astral centres

centres. If he has sufficient control over his astral body, he no longer requires a radio to pick up the faint, low and subtle vibrations round him, of the music played thousands of miles away. He hears that music straightway through the power of astral hearing and without the intervention of a radio. Likewise by means of astral vision he clearly sees things deep down below the earth or high above it, just as clearly as we see objects within a few feet of us in bright day light. What is said of astral body is true on a magnified scale of mental body.

Unlike the physical, the astral sight and hearing are capable of travelling and reaching great distances and can penetrate through pitch darkness as also through the barriers of solid physical objects; just so as X-rays do through our body. Unlike the physical, the astral and mental bodies can visit any place any time and observe scenes and occurrences of known and unknown regions. Such are the wonderful powers and possibilities of these bodies. Men of highly developed astral and mental bodies can do these wonders at their choice and at their will. Such wonders are ordinary things to them. Instances of such intentional activity, of course, are rare. But a glimpse of the truth can be had more often from the involuntary or unintentional astral or mental activity. We often get experiences of such involuntary activity. Instances of this sort are of telepathy as seen in the crossing of our letters or in remembering a friend just when he is approaching us but is out of sight, and also in the simultaneous flash of the same thought to a number of persons seated together. Dreams of prophetic nature are a very important class of such instances. I believe there are some persons who, by now, have seen at least one or two of their dreams coming true literally or with some immaterial modifications. However, for the benefit of those who have not, I would clarify the subject a little by illustrations.

Prophetic Dreams

Books on the subject catalogue several dreams of prophetic nature. I shall cite two from them.

(a) On the 9th of September, 1848, a certain Major-General's wife who was at Ferozepur was lying on bed,

half asleep. In that condition she distinctly saw her husband being carried off the battle field seriously wounded and heard his voice saying, "take this ring off my finger and send it to my wife."

The vision she saw was found to be literally true. Her husband, the Major-General, was most severely and dangerously wounded at the siege of Mooltan, 150 miles away from Ferozepore exactly at the time of her vision. And supposing himself to be dying he had really asked one of the officers with him to take the ring off his finger and send it to his wife.

(b) There was a blacksmith at a certain mill, driven by a water-wheel. Once the wheel went out of repair. In the night he dreamt that next evening the manager detained him to repair it, that while repairing it his foot slipped, and getting entangled between the two wheels, was injured and afterwards amputated. He told his wife the dream in the morning and made up his mind to make himself scarce that evening.

Next day the manager announced that the wheel must be repaired that evening. As already settled the blacksmith fled to the neighbouring forest before the hour for repairs arrived. He tried to hide himself there in its recesses. In that he came to a spot where he found some timber belonging to his mill, and detected a lad stealing some pieces from them. On this he persued him to rescue the stolen property, and became so excited that he forgot all about his resolution to keep away from the mill. In the hot pursuit he found himself back at the mill just when the wheel was to be repaired.

The manager saw him and immediately ordered him to go upon the wheel. He went to the wheel but resolved to be very careful. In spite of all his care, however, his foot slipped and getting entangled between two wheels, was crushed just as he had dreamt. It was crushed so badly that it had to be amputated. Thus the prophetic dream came to be fulfilled.

As for myself I have seen such prophetic dreams several times.

These instances as also the common telepathic experiences, which fall under the category of involuntary astral and mental activity, should predispose us towards the reasonable conviction that results or phenomena similar to them can be brought about by the voluntary and intentional use of astral and mental bodies. In fact there are authentic instances to prove such intentional activity. And of this class I quote a local actuality as it would be most appealing and convincing. The people of Berar may be still remembering the extraordinary case of Gulabrai Maharaj of Kurha of the Ellichpur Tahsil. He was absolutely blind from his birth and had no education whatever. But he could tell on what page of a certain book (say Kant's book on philosophy) a certain passage could be found. Not only that but he could also discuss difficult and intricate subjects in various Indian and European languages with the Indian as well as European Pandits. Next, it is not rare to find men who can tell what we have written without seeing the writing or without even seeing the mode of writing. Early in 1943 I was asked by a certain man to write down dates of certain events of my life. I wrote about seven dates unobserved by him, and he told them all correct. He could not have known those dates before-hand. The possibility of his foreknowledge was eliminated as I happened to write one date wrong through mistake and he told me the wrong date as it was. I could multiply instances of this sort but one is sufficient as an example.

Pragmatic Value.

It may be asked of what practical utility is all this? The question is pertinent though it may be annoying. It wants an answer in terms of rupees, annas, and pies. I must admit that no philosophy is readily convertible in such terms; and deeper the philosophy, it becomes more and more an uncurrent coin. But let me tell that if mad looking philosophers were not born, and had there been no rigid moralists and staunch religionists, we would not have possibly risen to the status of a civilised society at all. Our animal instincts would have had no restraining influence and we would have remained in the scale of evolution somewhere near our grand ancestor, the ape or orangotang. The

evolved mind, the evolved soul and the peace, harmony and happiness resulting from them are more valuable possessions than the fleeting pleasures purchasable by the enormous heap left by Mohamed Gazni. If without allowing our mind and soul to stagnate, we can have within 100 rupees the same feeling of happiness which may be induced by 1,000 rupees, I ask if that is not worth having — if that is not of practical utility? It is. And it is the practical utility of the utmost value. I am going to touch this aspect of the problem now in reply to the question “of what practical utility is all this?” For that reason I had purposely delayed telling one great and important feature of the astral and mental bodies.

Astral body is called desire body also. It is the seat of all desires. In fact its stuff, its constituting matter consists of desires, passions and emotions and thoughts concerning them. These desires and thoughts may range from coarse and brutal to humane and refined; but they are essentially selfish, however enlightened that selfishness may be. Mental body is made of thoughts of much more refined type and in a sufficiently developed mental body there is no tinge of selfishness. It is the body of artists loving art for its own sake, of moralists, high religionists, philosophers and seekers of truth. Astral and mental bodies correspond to what are known as lower and higher mind. They are susceptible to thoughts more than to anything else. Our desires and our thoughts are not immobile lifeless things. They are vibrations and they travel impinging on the astral and mental bodies of others. The impressions they produce depend upon their strength of projection and upon the receptivity of the astral and mental body of the receiver. We can influence the mind, desires and thoughts of others and we can be likewise influenced by the mind, desires and thoughts of others.

Desires and Thoughts are a Living Force.

The facts enunciated above form a very important aspect of the problem. They show that when we desire or think, our desires and thoughts are not confined to ourselves only. But by desiring and thinking we release a certain set of

vibrations which spread in the universe. They impinge on whosoever comes in the way, exciting in them similar vibrations, desires and thoughts. If our desires and thoughts are refined, elevating, selfless and sublime they will produce refined, elevating, selfless and sublime desires and thoughts in others. If they are base, selfish or of hatred and horror they will produce their counterpart in others. Desires and thoughts are a living force which may kill or kindle the flame of life, help or hinder our forward march and debase or deify our souls. Whether we intend or not, once we release them they work as devils or angels according to their nature in the world around us. Innumerable desires and thoughts let loose by the humanity float in the atmosphere seeking contact with others. Many of us must have felt, unknowingly though, the impact of these floating entities. The sudden gloom or hilarity that overtakes us at times, the instantaneous feelings of love or anger that we occasionally exhibit at practically no substantial cause for the same, are some of the instances of the kind.

If we are attuned to or near about the rate of vibrations of the floating thoughts, they affect us. If we are above the coarse vibrations of evil thoughts such as of hate, anger, etc., they pass by without effect. But their repeated impacts tend to arouse in us similar thoughts of hate and anger unless we are very much above, or exert our will to the utmost to nullify them. But the ordinary people easily fall prey to them. This *modus operandi* of thoughts is responsible for private quarrels and jealousies, for communal and national frictions and prejudices, and for such calamities as war. What is said about evil thoughts is equally applicable to good and uplifting thoughts. They produce feelings of toleration and co-operation and of peace and harmony in the individual as well as in national and international spheres.

I shall now explain the utility of developing astral and mental bodies by making references to the physical body so that its nature may be easily understood. A well developed physical body is pleasing and attractive and makes an impression on others. In the same way a well developed

astral or mental body is magnetic and soothing and makes an impression of its own. People coming in contact feel that there is in the man something good, something which is potentially powerful, something which is full of compelling confidence. Such a man may not be physically strong but there is a fire in his eye and a power in his soul which an astrally or mentally under-developed man cannot face or withstand. Next, a physically strong man is able to resist adverse physical conditions such as weatheric changes and illnesses. He can also meet, combat, repel or resist physical violence. He has thus the necessary physical force and courage which make him feel secure and hold his own against odds for long, if not for ever. Similarly a man of occult development has plenty of moral and mental courage which stands him in good stead in unfavourable circumstances. As he attaches greater value to the astral and mental body than to the physical and identifies with them more, his mind is not easily upset by the physical discomfort or disturbances. He readily resists and repels the demoralising influence of evil thoughts of others and is not affected by their praise or dispraise. He meets the vicissitudes of changing life with fortitude and calm confidence. He stands balanced and equipoised in all circumstances. Then again a physically strong man is a strength, not only to himself but to others also. He can render physical help to others in several matters and also defend them against adverse attacks. He thus adds to or is rather a source of strength, safety and security to others. A man with evolved astral and mental bodies is likewise a source of help and strength to the people in general, and to those unfortunate many, who feel lost in the wilderness of this world. Whether by a physical word of mouth or by the mental direction of his thought and power, he gives courage and confidence to others, embalming their agitated minds. He may not impart physical strength or material goods which others want; but by projecting peace, he enables those in need to march forward untrammelled, overcome obstacles on their righteous path and gain what is really necessary and sufficient for safe maintenance and progress.

Selfless Service.

In the wider social and national spheres, the influence of men of developed mental body is very great. Being fully

equipped with the knowledge of force working on the individual and group consciousness, they are in a better position to conceive, suggest or apply ways and means for the well-ordered and all-sided progress. They may or may not be in the militia physically taking active part in national defences. They may or may not be seen haranguing on public platform or debating in council halls, advocating certain cause or reform for the amelioration of the down-trodden and for the moral and material welfare of their fellowmen. They may or may not be attracting public attention in any way.

But if they do take part in public activities they are par excellence. They work in a selfless manner and inspire others to do likewise. Failures do not fail them. Honour and dishonour are alike to them. They are as much unconcerned with the cheers of crowds adoring them as with the jeers of men that hate and oppose them. Neither deification nor crucifixion move them one way or the other. They toil heedless of obstacles and without disturbance of the sublime tranquility of their mind. But even if they do not appear before the public, they render no less useful service. They inspire others to do the same as they would have done, simply by projecting the necessary vibrations of noble ideas and selfless work.

Sitting lonely in their homes they can direct their thoughts to particular individuals or to the public in general, charging the atmosphere with nation-lifting ideas and emanating the power to put them in practice. They can inspire and create benevolent activities from the purely physical to the highly spiritual spheres. While seeming to do nothing, they do more in the interests of all than the obtrusive or self-aggrandizing busy bodies of the world can. Thus they can and do render service to the humanity in a selfless and unostentatious manner.

Bhakti Yoga

All living creatures, from one-celled beings to such an evolved being as man, desire happiness and extinction of all forms of pain. Not only do they desire happiness but they also want it to be permanent and everlasting. All make efforts to attain this objective in their own way. As for man he has been making stupendous efforts since the birth of humanity. But in spite of all efforts, humanity as a whole has not yet attained the unadulterated happiness for which it has been longing. With all the increased means of subsistence and maintenance and the surprising inventions of locomotion and communications, with all the development of literature and fine arts, and in spite of utilization of all the augmented physical, intellectual and mental resources humanity as a whole is just where it was at any time before so far as the goal of everlasting happiness is concerned. Undoubtedly we are civilized; our minds and brains have developed; and we have evolved organizations for the better management of our affairs. We are doing something or other to relieve humanity of its miseries and make it feel more comfortable. But all these have proved to be palliatives only. In spite of the police and law courts, in spite of the moral and religious precepts, and in spite of all uplifting activities, we have within our folds several elements which continue to disturb the smooth and harmonious working of human life. There are elements which occasionally break the peace of our society and even throw the whole humanity into the simmering cauldron of sorrow and misery. Even leaving apart catastrophies that spring from the hidden vaults of nature which we may attribute to fate, there are a thousand and one things which disturb us now and then. In short we find that while we achieve some good in some sphere, a corresponding evil arises in another. To check that evil we make efforts, and possibly we succeed in checking or rooting it out. But then some new evil has arisen in the meanwhile. We are thus led to strive and strive, the ideal happiness remaining as distant as ever. Thus though we may have risen in the scale of evolution, the totality of happiness does not seem to have increased appreciably; and

the yearning for true happiness is as great and pressing as ever.

The apparent reason for all this is that we are seeking happiness through the objective world and through the senses. But in its very nature the objective world is incapable of doing away with pain altogether or of giving perennial happiness. Although the universe may be unlimited the objective world is changeable, perishable, and limited in its pleasure-giving capacity. Likewise man's body, mind and senses, his intellect and his reason are limited. Man's capacity to receive and feel pleasurable impacts is limited. For instance, there is pleasure in playing tennis; but one cannot go on playing tennis for ever to reap the mathematically progressive quantity of pleasure therefrom. Music is pleasurable; but music played for days together is incapable of giving pleasure to the same man all the while. One pleasurable contact soon dies away or loses its charm and excites a desire for another contact to keep up the continuity of pleasure. Thus a man is led to exert on and on; pursuit of desires for pleasures prompted by the objective world brings in its train more and more desires, all of which in the very nature of things cannot be realized. Intensive pursuit results in adverse reactions and extensive pursuits necessarily bring in failures and disappointment. It is, therefore, impossible to be in a continuous flow of pleasure or happiness through the objective world. Not knowing this, or though knowing yet not realizing it, we try and try to be happy and to make others happy through the interplay of senses and objective world.

Yet another fact not visible on the surface is the idea of duality — separateness. I think that I am distinct and separate from other living beings or things. I think that the happiness lies outside me — that the source of happiness is in the objects and phenomena outside me. I therefore seek contacts with those objects — and, for that purpose, I desire and want to possess them. The universe being infinite and my physical and other capacities of this life being limited, it is only a fraction of the universe that I can possess and own. With every acquisition there is still a desire to acquire

and possess more and more. I would be rightly and fully happy if I possess and own the whole universe. To be really happy I want to possess and own everything. I want and must be the lord of all I survey, of the whole universe. Then only I can have full and everlasting happiness. For, as long as I do not possess things which others possess or there are in the universe things which I do not possess, so long I shall have some dissatisfaction, some feeling of misery or unhappiness in me. I can, therefore, be never truly happy or eternally happy unless I possess and own everything seen and unseen.

Taking the world and humanity as they are, it seems impossible that the whole world or even an appreciable section of it can ever be truly happy. We say that it is, in the very nature of things, impossible. There is no reason to be so pessimistic. To avoid argumentation it may be conceded for a moment that humanity as a whole may not be happy all at a time; but certainly a section of it can be. The question is how can that be? What is the way?

Those who have thought over the matter both intensively and extensively, and following their thoughts in practice have realized the goal have discovered the ways and means for our benefit. They have discovered several ways. One way that is easily the best is Bhakti Yoga. In simple words Bhakti Yoga means devotion to God. There are various stages and aspects of this Yoga. Its most essential and sublime aspect is love. "Devotion to God" means nothing else than "Love towards God". He who loves God is promised all happiness. This sounds too simple perhaps and is, therefore, likely to raise doubts about the nature and efficacy of the Yoga. To understand the underlying truth and to be convinced thereof, it is necessary to be clear in our ideas, about the two factors involved, namely "God" and "Love".

The idea of God is that He is All-powerful, All-seeing and All-pervading. In whatever form we may conceive Him, the main idea is that all things and powers, physical, mental or otherwise, all things and powers seen or unseen, known or unknown, spring from Him, exist or abide in Him and end or subside into Him. He is in them all and all is in

Him. He represents not only this universe but many others of which we know nothing. Vishvarupa Darshana by Lord Krishna is nothing but an illustration of this all important idea — the correct idea of God.

Now everybody knows more or less what love is. There are “loves” and “loves” — love of the meanest type and love of the most sublime nature. On the plane to which we are accustomed, there is no love comparable to the love that exists between mother and child. The love between the mother and child is the most sublime form of love. There is no love more pure and more intense than this.

In Bhakti Yoga we direct our love towards God. Our love towards God must possess the purity and intensity which characterizes the love between mother and child. Let us see how this intense love of God secures eternal boundless happiness.

Very few of us know that love is a force or a power. Love is a vibratory force which has a peculiar charm and characteristic of its own. It is a harmonizing influence and has the quality of absorption, assimilation and unification. Even on the lower planes as the physical we find its expression undeniably vivid. Take for instance the love between lovers. Each feels as if one is absorbing the other. Each assimilates the other as it were and feels one in body, mind, and soul. For both of them the duality is lost and there is a sense or consciousness of complete unity or unification, though only for the time being. The same phenomenon happens with greater purity and intensity when a mother kisses her child and presses it to her bosom. There is a feeling of unification and assimilation of the child as it were. There is that glorious feeling of unity which, in the moment of ecstasy, the mother expresses in her imperfect and inadequate words, “O, my dear — dear — I feel I should put you in my bosom and hold you there for ever.”

What we love we possess and assimilate. Absorption, assimilation and unification form thus the essential features of love. In Bhakti Yoga we have to love God as one lover loves the other but with absolute purity. We have to love God as a mother loves her child but with greater intensity.

By loving God we assimilate Him. We possess Him. In Bhakti Yoga you are to love God and thereby to possess Him, assimilate Him and unite with Him.

Just ponder over this theme. To love God is to possess Him, to unite with Him, to be one with Him, in fact, to be Himself. Now God, as we have already posited, represents the universe or the universes that may be. He represents all things and powers visible and invisible, known and unknown. To love Him to assimilate Him and to be one with Him means to love the whole Universe, to assimilate it and to be one with it. By loving God and by being with Him we automatically absorb and assimilate the universe, all things and all powers. And when this happens there is nothing that we want, there is nothing for the want of which we can be possibly sorry and unhappy. We have assimilated the whole universe. We therefore possess every conceivable thing in the universe. We are, therefore, in constant contact with everything and the pleasures emanating from them. We are in simultaneous contact with everything and at all times. We are, therefore, perpetually steeped in happiness without anything to break its continuity or disturb its harmony. We had said shortly before that to be completely happy we must possess everything. Here now by assimilating God through love we have absorbed all things and all powers and therefore all pleasures. We possess them all and they are now within us. The totality of happiness is thus within us at all times and places. There is nothing then which we have to seek from outside. In fact there remains nothing as outside or as objective world. All is within us. We are permanently happy.

Such is the bliss of the love aspect of Bhakti Yoga. But how many of us are availing ourselves of it? We say that we follow the path of Bhakti. But the whole of our Bhakti is perhaps confined to applying sandal paste, uttering a few Mantras or reciting some verses and offering a few flowers or prayers. Most of us do these mechanically; and we think we have got Bhakti. We show this sort of

Bhakti the whole of our life and yet we do not experience even a millionth part of the bliss described shortly before. We continue to be unhappy as before in spite of the lifelong Bhakti. If this is the case, surely we have wasted our life! We could have utilized it better in some other way. Let us pause and find out the cause of our failure to attain everlasting and unadulterated happiness. Let us enquire where the mistake lies.

The first flaw lies in this that we attach unnecessary importance to the preliminary stages of Bhakti alluded to before. The preliminary stages are useful for the initiates and the undeveloped; but for those who are presumably on a higher level, their mechanical reproduction is not conducive to progress. To remain enveloped in them for ever is like continuing to write alphabets every morning throughout our life in spite of our higher and increased capacity to learn more and be wiser. Mechanical reproduction is certainly stagnating. It is true that due to our Samskaras from childhood we find it difficult to extricate ourselves from the preliminaries; but we must try; and try to achieve the progress for which they were only the preliminaries.

The second flaw is that the element of love is absent in the Bhakti that we practise. The love that we direct towards God is of a mercenary type and not of the type described shortly before. However stoutly and even sincerely we may be talking of philosophy and of the mutability of "Maya" and permanence of Brahman; however intensively we may be arguing about the everlasting happiness and of the incapacity of objective world to yield it, there lurks in our subtle mind a stealthy desire for worldly pleasures and blind belief that we shall be happy with their acquisition. With these subtle impressions deeply impressed on our subconscious mind there is naturally an expectation in the innermost recesses of our heart of a return in terms of material welfare for the love that we direct towards God. We may not be conscious of it, but our subconscious mind thinks that for our Bhakti God will make our life easy and smooth, warding off the dangers that crop up from time to

time. Here again our Samskaras are responsible for our attitude towards God and the objective world; and even the greatest amongst us are not quite free from them. But the self-realized souls want only God. If God were to give in return material welfare the unquestionably greatest Bhaktas like Radha, Mirabai, and Tukaram would never have been in want. And in any case they would not have been subjected by the world to abominable tortures and persecutions. Jesus Christ would not have been crucified; and yet none can deny that these Bhaktas were happy, happier than any person who can boast of having acquired the largest amount of worldly possessions. There is and can be no return in terms of material welfare at least in the sense in which we want or conceive it.

And there is the third flaw in our Bhakti and it underlies our expectation for return. It is that in that expectation we become oblivious of the correct notion of God. We lose sight of the essential axiom that God is sum and substance of all that exists whether seen or unseen, known or unknown. What we usually do is that we consider Him as something different from the universe, as somebody dwelling somewhere and ruling as kings and dictators do. We consider Him as something apart. This idea revolving in our mind from day to day is bound to keep alive, if not increase, the feeling of separateness. It keeps awake the sentiment of duality which, as seen before, is the source of unhappiness. That is why in spite of our Bhakti we continue to be as unhappy as before. That is why even after many years of Bhakti we scold or beat our son who touches us while we are in Puja, cling as fast as before to the various distinctions in society and push forth our self-interest above the interests of others even as we used to do before.

The path of Bhakti is meant to help develop love for God, for God not as an individual but as a totality of all that exists; and all that exists includes humanity. This central idea must be present in our minds in following Bhakti Yoga. To learn to love God is to learn to love

humanity and all else. To love God is to love humanity and everything else. To feel one with God is to feel one with humanity and with all.

Now it is a truism of common experience that when we love a certain person, his presence and association is always a source of pleasure and comfort to us. Even his grave faults assume a lighter aspect and appear to us small flaws only. We are tolerant, forgiving and charitable towards him. In fact we like everything that is in him, as a mother does even in her naughty child. The toil and turmoil that we have to undergo for our beloved are neither tiring nor tantalizing. The privations we pass through for him cause neither sorrow nor suffering. Rather, we experience a peculiar feeling of sweet satisfaction in sacrificing our pleasures and comforts for him. In fact we surrender everything — ourselves and all to him. Our love for the beloved compels our complete surrender to him. Bhakti thus transforms itself into Prapatti; love transforms itself into surrender. When this happens there is no distinction between the lover and the loved. They become one.

Let us substitute God, that is humanity and all else, in place of the beloved. If we learn to love humanity and all else our attitude towards them will be similar. Tolerance and other virtues will automatically grow within us. Troubles and discomforts proceeding from them will lose their pain-giving aspect. There will be a gradual cessation of pain and unhappiness and in the course of time they will disappear altogether. And what remains then will be eternal, unadulterated happiness. Love will dissolve our separate identity and make us surrender ourselves completely to God and to all that He represents. We shall then feel one with everything. We shall be everything and everything shall be in us. There shall be nothing that we do not feel to be already with us and within us. We shall be possessing everything. There shall then be nothing which we want. And when there is no want, when there is no feeling of something wanting, there will be no discomfort or unhappiness. All shall be happiness.

And yet we shall continue to be conscious of what is good or bad in general or for a particular man or society or for a particular form of life. We shall still know what are the needs of humanity or of life as a whole. And by the force of our love towards all, as developed through Bhakti, we shall rush to relieve them of their sufferings, to ameliorate their condition and to increase their joy and happiness as we do now for our son, wife or friend. We shall be voluntarily doing the public service for which there is so much need and also good deal of clamouring. We shall do public service not for the sake of name or fame, power or honour, but for its own sake. The service rendered in this spirit will be real and fruitful and is certain to help humanity and make it happier.

Even if we may not act physically, the powerful harmonizing vibrations of pure love emanating from us will affect the mentality of others. The vibrations will imperceptibly permeate through the masses and bring about a change in their minds and hearts. The society in which we move and the world in which we live will surely change. All that militates against happiness will tend to disappear and all that contributes to happiness will make its appearance. For instance, competition will easily yield place to compromise and co-operation, right will submit to duty, discord and disintegration will be dissolved into peace and harmony, pride and prejudice will be replaced by humility and understanding, hate and oppression will be transformed into love and sympathy. In short, duality which is responsible for unhappiness will tend to merge into unity and there will be nothing left but happiness.

Thus if we but enter into the true spirit of Bhakti Yoga, meditate upon it and bring into practice the love aspect of it, we shall get the realistic experience of one life, one soul and one spirit pulsating through us all and through the whole universe. We shall feel that we are not at all different from the rest of humanity and all that exists in the universes that may be; every one of us will consider himself as essentially the same as others. We shall then realize our unity with all. Everything shall be with us and

within us, ever and anon. There shall therefore be nothing that we want. We shall thus have the feeling of fulness, that is, of having got everything. We shall have the feeling of happiness, eternal happiness, with nothing to disturb its serene tranquility.

One thing that is, therefore, essential for us to do is to love — to love God as the sum and substance of all that exists. We must love Him with utmost intensity of a passionate lover, and with the chastened purity of a loving mother. We must feel as if we are penetrating Him through and through and assimilate Him till He and we become one. That is we must surrender ourselves to Him completely and unconditionally.

We must love Him, continue to love Him, and must not allow any barriers to prevent our ultimate surrender, dissolution into Him. Love, pure love cannot know barriers. It does not acknowledge the obstacles of caste, creed, society or nationality. Our genuine love for God must not, therefore, recognize the fetters of return or reward. There must be absolute love and unconditional surrender. Prema and Prapatti cannot be conditioned by the conditions even of religions. That is why Lord Krishna has proclaimed loudly and unequivocally through the Gita —

Sarva dharman parityajya mamekam Sharanam vraja.

Abandon all religions (attributes) and surrender to me alone.

The Theme of Brahman

CHAPTER I

A Materialistic Approach

“Brahman” is infinite and all pervading: that is, it exists everywhere, at all times and in all things, visible or invisible. It is not a creation of imagination: Nor is it an idea which is to be accepted by way of faith. It is not a matter which has to be believed blindfold simply because religions or prophets postulate it for spiritual ascent. Neither is it such a proposition as only the highly intellectual and thinking persons can conceive by difficult mental processes. It does not require strenuous and hard reasoning. Whatever difficulty there may have been in the past for an average man to understand it, the subject has now become comparatively easy. Scientific researches have done much for us in this direction and left only little for imagination or reasoning. They have gone so far that an intellectual approach can be made to this fundamental truth easily and by methods that appeal to the modern thought.

Let us make an attempt!

CHAPTER II

Physical Matter

We shall approach the subject of “Brahman” the infinite by considering the physical part of the Universe. This part consists of physical matter, energy and life. Out of these we shall take up the first — physical matter to start with.

The physical matter is indeed very wonderful. From a solid thing like stone to an almost unsubstantial ether, there are countless objects including physical bodies of all living creatures. Even the number of classified categories of these objects would be beyond human imagination. Each category differs from the other, differences ranging from a close similarity to the directly opposite dissimilarity. They differ not only in the states such as solid, liquid and gacious, but also in form, colour and other properties. Their structures are different. Their constitutions do not agree. Their actions and reactions as between themselves or with

regard to heat, light, etc. are not the same. Such is the variegated conglomeration of physical objects in the Universe that one is bewildered!

A man knows very few objects of this world, and very few indeed of the universe during the short space of his life. And even with these few, an average man becomes confused. One wonders as to who created them, what was the material out of which they sprang and whence they were produced. A multitude of questions arise; the curiosity to know led man to enquire and investigate. It is impossible for an ordinary man to imagine, much less to reason, that there can be any common thing between them except that they are physical objects. Philosophers, spiritualists and Rishies of yore discovered unity in this diversity after hard and protracted investigation. But their methods have been highly intellectual or deeply mystic, which were beyond the capacity of an average man. It is impossible for an ordinary person to imagine, much less to reason out that there can be unity i.e. one common thing underlying various physical objects. What is wanted for common understanding is a physical demonstration and that was absent in the past.

Modern scientists, however, have worked hard and spent their lives in discovering this apparently impossible unity. Till the last century all that could be said was that by sub-dividing matter into minute particles, they came to the conclusion that every physical object is composed of atoms, which are practically infinitesimal and imperceptible to the eye. But then, this did not solve the problem. Atoms of different things are different and the diversity therefore still remained. Nevertheless a stage had been reached for further hopeful investigation. Within the last few years, effortful investigations met with greater success. It was found that these atoms were composed of what are known as "electrons". Although the number and arrangement of electrons are different in the atoms of different objects, the electrons in all of them are similar in nature. Except for the difference of their positive or negative charge all electrons are alike, that is, identical. Electrons in the atom of

iron are identical to the electrons in the atom of sulphur or any other kind of matter.

In their last and ultimate analysis, all physical things are, therefore, nothing but electrons. Just as various physical objects are results of permutations and combinations of elemental atoms, so atoms of different elements are the results of permutations and combinations of electrons. Thus the whole of the physical part of the universe is composed of electrons. Electrons are the source from which physical objects spring and into which they ultimately resolve. They form the beginning and the end of physical universe.

But for the duality in its charge, the electron is the one and only common thing — the unity in the multiplicity of physical objects. As facts stand, we can say that it is the unity, with a duality inherent in it, so far as the physical universe is concerned. With this important reservation we can say that all physical objects are essentially the same in their constitution. It is the permutation and combination of electrons that create differences and the result is that in their finished condition, we see things which are apparently different from each other. Essentially, one physical object is not different from the other. Even our physical body is not different from the physical body of any animal or of any tree. For, all of them are nothing but electrons arranged in different ways. In reality, therefore, all physical things are one and the same.

The dual electron is thus the ultimate physical matter which, in the Vedantic Philosophy may possibly be termed as *Jad Prakriti*. It is not improbable that there can be a still further division of electron. In fact, the duality in its charge suggests that electron must be capable of further analysis and resolvable into a still more subtle element, vibration or "tron" which has no dual charge. We can certainly postulate this proposition. Just as it has been possible to discover such a dual charged unity as Electron in the multifarious diversity, it is likewise possible to discover some 'tron' which has no duality whatever about it and stands by itself as an absolute unity.

It is possible that such a postulated unitary "tron" may be discovered. When it is discovered, it is a question whether that "tron" can be recognisable as "matter" at all. But that question need not trouble us at present. So long as the further analysed "tron" is recognisable as matter we can designate it any way, calling the ultimate recognisable matter as "*Mayatron*" denoting *Mool Maya* or *Prakriti*. And when it goes beyond that range, it may be termed as "*Brahmatron*". At this stage of the study, however, we remain content with taking the dual charactered "Electrons" as the unity underlying the diversity of physical matter.

CHAPTER III

Physical Energy

We shall now turn to the "Energy" aspect of physical universe. We all know that there exist such energies as heat, light, sound, electricity, magnetism, etc. Man has been utilising them in various ways. Steam engine, aeroplane, radio and some of the wonderful achievements demonstrate the powers and capacities of these energies.

The physical energies that we know of are not many. But all of them differ from each other, as do the physical objects. It would not be unreasonable to suppose that there must be some common basis for all these widely differing energies. Energies are after all vibrations-vibrating particles. It is likely that there might be some one vibration, from which all the different vibrations representing different energies spring, and into which they ultimately resolve. There must be some sort of "Tron" which represents unity among their diversity, just as electron represents unity in the multifarious physical matters.

The above postulated energy "Tron", if it exists at all, must like the electron, be possessing a dual character. There is a ground to make this supposition because we find dual charge in the energies also. Electricity is either positive or negative. Magnetism resembles electricity in this respect. Then there is cold as opposed to heat. And further any

energy is either active or inactive. It is, therefore, right to presume that the energy "Tron" is dual in character. Let us call this "Tron" as "*Ethetron*".

Ethetron is the all pervading element in all energies. Different energies are but different permutations and combinations of Ethetrons. Essentially all energies are the same, Ethetron being the one unity or one reality in them all.

In this statement it is to be understood that the Ethetron spoken of is a dual charged ethetron. Just as in the case of Electron, so also in the case of Ethetron its duality suggests that ethetron is capable of further analysis and resolution into something which will be unitary — something which will be the only thing by itself.

CHAPTER IV

Identity of Matter and Energy

An ordinary man is inclined to look upon energy as something outside physical objects — something coming from without and not inherent in the objects themselves. He would never look upon a stone or a lump of earth as possessing energy. He would, however, presume energy in a moving mosquito or quadruped. The reason why he makes such a distinction is that he has been accustomed to associate energy with activity. It is for this reason that he takes absence of activity as absence of energy.

In reality energy is inherent in every physical object. Activity is only an expression of energy. Energy is visible on the surface in living beings, but not so in inanimate objects. An expressed energy is not visible in solids, liquids, etc. But the fact that rubbing of ebon rod produces electricity, or that striking of flint produces sparks of fire will show that there is energy in physical objects and that it is only drawn out from them by some means. Again when gun powder is ignited it explodes. Explosion is an expression of energy. And evidently it is released by the exploding object with ignition. Another convincing truth is furnished by medical drugs. When a man takes certain medicine, there is a

change in him. He becomes energetic. What really happens is that the constituent matter in the medicine imparts energy to the man. It also gives him the power to resist or cure diseases he is suffering from. Further, one atom of hydrogen is said to be possessing the power of exploding huge things. These and various other instances that can be cited and also demonstrated, are sufficient to show that energy is stored in all matters and that it shows itself by expressing some kind of activity. Energy rests in matter and it can be made to manifest itself by suitable means. The whole universe is thus full of energy which is either active or inactive, static or dynamic.

Matter and energy thus pervade physical universe. Scientific discoveries have long ago shown that matter is indestructible. If water ceases to exist as water, it does not mean that it is lost to the universe. It may exist as ice or vapour. If a certain substance disappears as such, it is certain that it has combined with some other substance to form a third thing, or that it has dissolved into its various components, which still exist as matter, however subtle it may be it may resolve itself into the ultimate and infinitesimal electrons which are still "matter". Not only this, but as the instances in the last paragraph show, it can also transform itself into some kind of energy. Thus matter exists not only as matter in some form or other, but it is capable also of converting itself into energy.

And further; recent scientific researches have shown that energy is also capable of being converted into matter. For instance, it has been proved by physical experiments that a train gains in weight with speed, that is, energy of speed is converted into matter. Other familiar instances will be more appealing. We all know that within certain limits, a man gains in weight by exercise. Again, electrified watering of plants gives a larger out-turn of crops. Undoubtedly, therefore, matter and energy are convertible.

It is sufficiently clear then that energy is inherent in matter. It is not put into it from outside. The matter is capable of conversion into energy and energy is convertible

into matter. This convertibility suggests and proves that matter and energy are essentially the same. Though there is apparent difference in them, matter and energy are fundamentally identical. There is thus unity in diversity in this sphere also.

Speaking in the terms of Electron which is the ultimate physical matter, and of Ethetron which is the ultimate physical energy, the proposition comes to this that Electron and Ethetron are, in their inner-most nature the same, that is, identical, each being convertible into the other.

Apparently energy is subtler than matter. Ethetron is therefore subtler than Electron. It is a common knowledge that analysis or division of a coarse material results in fine or subtle products and that the combination or synthesis of subtle materials appears in the form of dense or coarse objects. That is, subtler substance is the basis for the constitution or building up of a coarse material. Apparently therefore, energy being subtler is the basis for the constitution of matter into which it is convertible. Translated into "Trons" it means that Ethetron is the basis for the birth or constitution of Electron. In other words, it means that further analysis of electrons would result in the discovery of ethetron. This Ethetron will, of course, be dual as pointed out in the last chapter, and may resolve itself into *Mayatron* and ultimately into *Bramhaptron*.

Taking, however, the facts as they are we can enunciate a proposition at this stage of our study, that the whole physical universe proceeds or sprouts from the dual characterized Ethetron passing through the intermediary state of Electrons. The dual ethetron is the one reality — one unity pervading the multiple diversity of the matter and energy aspects of physical universe.

CHAPTER V

Physical Life

Life, as commonly understood, is known by its form; and of this there is such an immense variety that it is not possible to have a count. From the mono-cellular life which is scarcely visible to the eye, from the tiny moss which we

are able to see by their collections only to the enormous sea monsters of frightfully large size and hideous appearance and the gigantic trees like the Banyan which tower high and provide shade and shelter, each to thousands at a time, we come across several hundreds of different forms of life. Some of them can sustain life for a few moments only, while others are gifted with a span of life measuring good few centuries. There are birds which fly with a speed faster than a train or a motor car to the limit of 180 miles per hour. We come across plants which eat and thrive on flesh, and some strange animals also which rather than die, prosper and multiply by dissection. There is thus a very amazing variety of life in the universe of which a man knows; and undoubtedly man is the most wonderful form of life.

There are points of differences as well as similarities between different forms of life. One characteristic which is common to all is the most familiar one — namely “activity” Ordinarily we conceive life as associated with activity; and activity as we have seen, is only a manifested energy. We say the man has life because he moves, talks, and does other things. We credit plants with life because they grow. But stones or minerals are not said to be alive because these outward symptoms of growth or movement are not visible in them. A little thought is however necessary here. Let us take an instance of any seed. Let us take a grain of wheat. Ordinarily it appears to be lifeless and left to itself, would rot and disappear. But if it is watered, it germinates and grows, that is, it shows life.. Thus in an apparently lifeless grain of wheat there is life, though in a dormant state, and it asserts itself under suitable conditions.

Activity is only a manifestation of energy. We have already seen that energy is present in all matter. Now we know from common experience even as expressed in common parlance, that where there is energy there is life. Therefore, since minerals contain energy they must be said to possess life. The fact that a particular mineral crystallises into a particular shape stands in proof of the existence of life in minerals. Increase in the vitality and activity of

plants and human beings on the administration of drugs is another surest sign of the store of energy and therefore of life in the apparently lifeless matter. There is matter everywhere. There is, therefore, energy everywhere and hence there is life everywhere. Like energy, life is inherent in matter.

Machinery of human body is so perfected that human body manifests energy and life easily and in a very obvious and demonstrative manner. In animals this machinery is less developed; in plant life still less and in mineral world, the least. Hence expression of energy and life is more and more difficult as we descend lower from human beings to minerals. There is apparently slowing down or cessation of life when this machinery is put out of order, worn out or in any way rendered useless and incapable of functioning. Death is nothing but an incident showing that for some reason or other, the machinery is no more competent to function and to express energy or life.

The above clearly makes out a point that life is inherent in all types of matter. The next point to be grasped is that life and matter are one and the same i.e. identical. There is no doubt that matter and energy are convertible and, therefore, essentially the same. Now we have seen that energy means life. When a man, animal or plant receives energy, he or it shows greater life. Increment in energy means an addition to life. In other words, energy is converted into life. Conversely where there is life, there is an expression of energy. More the life greater the expression. In this way life expresses or converts itself into energy and vice versa. Energy and life are convertible and, therefore, fundamentally the same. And since energy is identical with matter, it follows that matter and life are identical and convertible into each other ultimately. All this means that matter, energy and life are essentially the same.

As already pointed out there is an immense variety of life. There must be unity in this variety as in the case of matter or energy. There must be one subtle life pulsating all through. And we shall designate it as "Pran-tron" and proceed to make a proposition with regard to it.

Life is subtler than energy. Its ultimate Pran-tron must consequently be subtler than Ethetron. We can, therefore, argue as before and say that Prantron is the source of Ethetron. It follows then that Prantron is the ultimate reality or unity in the physical universe.

CHAPTER VI

Matter — Energy — Life

The conclusion drawn about life viz, that essentially it is matter and energy both, may at the first instance be repugnant to many as merely a fantasy of imagination, or a reasoning carried to its illogical end. The reaction is natural as it does not accord with the notions familiar to us. The reaction will perhaps wear out, if it is pointed out that the conclusion is not altogether divorced from scientific phenomena. It is supported by the recent scientific investigations. The science has discovered that living cells in our body and other animal products or constituents are composed of and can be created by the atoms of physical matter. One thing that differentiates organic from inorganic substance and an animate from an inanimate object, is the presence of atoms of carbon in combination with atoms of other elements. It is the carbon atom that is responsible for the manifestation of life when in combination with other atoms. Fundamentally therefore, life is nothing but matter and vice versa.

In fact, scientific discoveries tell us that the whole universe is nothing but vibrations. All that is called matter, all that is named energy or life are nothing but different forms of vibrations. One set of vibrations would produce physical particles of a certain kind and other set a certain type of energy, and so on. Life is nothing but vibrations. Everything in the universe is constantly vibrating at a tremendous speed. And thereby it takes in some portion of other things and imparts something of its own to others. There is a constant interaction going on between one thing and the other, causing changes and bringing about new conditions and new phenomena.

Physical matter strikes us as something different from energy; and energy looks as if it were different from life. From our ordinary experience it is hardly possible to imagine that they spring from the same source or are identical. Matter, energy and life appear to us to be different because the vibrations that compose each are of different type. Particles or vibrations of a dense physical body are rough and coarse as compared with those of energy; while particles or vibrations of energy though finer than those of the dense physical, are yet more rough and coarse than those of life. Particles or vibrations get finer and finer and therefore subtler and subtler as we progress from matter to energy and from energy to life. This nice distinction between the constitutions of each makes all the broad difference for us in perceiving them: but the fact remains that all three — matter, energy and life are the same, each is all three in one.

It will be seen from the above that vibration theory does not dislodge the tron theory. The difference is of nomenclature only; for, in fact tron is a vibrating particle and vibrations are nothing but particles in motion. Any way the conclusions are that the Pran-tron or the Prana vibration is the subtlest and that it is the source for the birth of other physical trons or vibrations. It is all the three in one and as such, forms the unity in this diverse physical universe of matter, energy and life.

CHAPTER VII

Conclusion

In all this discussion convertibility of matter, energy and life, one into the other, is a very important fact. It establishes the proposition that they are all essentially one. It may not be and will not be possible, to produce or see in a scientific laboratory such a thing as pure matter, pure energy or pure life only. Whether it is a tron or vibration, the tron or vibration of any must contain the other two. Electron cannot be pure matter as we ordinarily conceive it. It must possess the charge of energy and life. Ethetron must contain Electrons in a subtle form and Prantron in a gross

form One cannot be dissociated from the other. Each is inherent in the other in a gross or subtle form. Each is an aspect of the same thing, being different from others in appearance only.

Life, energy and matter are three different aspects of physical universe. A portion of the universe appears to us as "matter" because the electron (matter) aspect is predominant in it. In another, ethetron (energy) aspect predominates and hence it strikes us as "energy". Lastly we see "life" where there is a predominance of Prantron (life) aspect. But each aspect can be the other, just as the same man can act the part of different entities in the same drama. In essence they are the same. In form they are the trinity but in reality, they are the tricoloured unity summing up the whole physical universe.

This trinaured unity — which we may call in the abstract as Jad Prakriti is the source of all that is physical. Its convertible triple nature is the cause both of multiplicity and change-ability of the physical universe. Physical Universe cannot be constant or permanent. Absolute unity alone, and not the dual or triple unity can be constant and permanent. It is this permanent and absolute unity that is to be discovered. And there is every hope to discover it; for the intellectual task of reducing three to one should be comparatively easier than reducing milli-multiplied physical phenomena into a trinity. With efforts and earnestness every one should be able to find out this all pervading, ever existing unity, the infinity which is called Bramhan.

I - The Infinity

CHAPTER I

I am the eternal, all pervading principle — the self-same at all times and places. Time and place do not affect me; for I exist as "I" always and everywhere, at any fraction of time or place. Because I extend over the limitless space and time, there can be nothing besides me anywhere in the universe. All that therefore appears in the universe is "I"

In the physical universe all what appears to be composed of physical matter, energy or life is "I". The stone is "I"; the plant is "I"; the light, sound or any other energy or power that is known in the universe is "I". Everything is "I"; I am just the self-same "I". H₂O is just the same H₂O whether it appears as water or ice or vapour. Just as the solid state of ice, the liquid state of water and the gaseous state of vapour reside in H₂O, so all the known and unknown states in the physical universe reside in me. As with the states so with the form or colour and in fact with all the known and unknown qualities of matter. In spite of its different colours, rose persists as rose, in spite of different races man remains a man. That is, the rose or the man is there in and through all limitless forms and variegated colours. Likewise I am there and everywhere in and through all different objects, energies and lives! All reside in me. There is nothing in the universe besides me. There is not one state nor one form, one colour, one energy nor one life seen in the universe. There are countless varieties of forms, colours and constitutions. There are objects dull and bright, beautiful and monstrous, fragrant and stinking. There are persons lean or fat, short or tall, indifferent or efficient. Likewise energies are constructive as well as destructive. But I am all of them, countless in number. Therefore, I cannot be said to be possessing any particular form, colour or constitution or even a fixed number of them. I can be in any form and in any colour; and any form can be in me. I am infinite in all these.

Phenomena other than the physical, that is, the astral, mental and still subtler phenomena are in me, Ghosts and

spirits and all that remains after disintegration of the physical are in me; for there is nothing besides me. The desire of the mind and thoughts connected therewith are all pervaded by me. The universe is full of floating desires, passions and feelings. They and the vile or meritorious acts motivated by them are within me. I am in every one of them. Just as the ray of electricity is there in the beautiful light that delights the mind, as well as in the chair that executes a man, so I subsist not only in what is good but also in what is bad. Good or bad are all alike to me. I am neither good nor bad. I am just the "I" that pervades everything at all places and at all times.

All the qualities of mind and expressions of head and heart find place in me. From the dull slothful brain to the most active and penetrating intellect, from the compelling animal instincts to the carefully reasoned out desires and thoughts, the imaginative flights and the intuitional flashes, the rustic notes as also the soul-stirring music, the sublime productions of emotional poetry or painting no less than the scientific discoveries and dry truths of high philosophy, all are in me. States of varying degrees and of innumerable types are all sheltered in me. I am there where they are. For there is nothing where I am not.

There are things good and bad and they persist in spite of everything. There have been saints and prophets, rulers and statesmen; and from times immemorial they all tried to reform humanity and augment its happiness. But essentially things are just what they were. War and peace still alternate. The paramount force of selfishness still thrives, though in attractive forms and charms. Through all the ages saints, prophets and good men have generally suffered, though their opposites have not necessarily prospered. Some nations have risen and flourished for some time, but others suffered corresponding degradation. Apart from good and evil existing side by side, there is a cycle of rise and fall in respect of the same thing. Then there is the process of creation, growth, decay and disintegration; the law of birth, life and death repeats itself in all spheres, however subtle they may be. Birth or creation, life and growth, death,

decay or disintegration are but changes or mutations, and they are all in me. Immutable laws behind these mutable phenomena do also abide in me.

Though I am in all, yet I am not anything in particular. If I am goodness alone, then there can not be anything evil; for evil cannot exist where and when I exist; but since I exist everywhere at all times and since evil exists somewhere some time, both good and evil (and not good alone) exists in me. Likewise I am not the beautiful or the merciful alone. If I were so then there must be some one besides me who is ugly or revengeful. But there is none besides me. I alone exist with no second to me. All things and all phenomena, therefore, dwell in me. All objects from stone to man, poets, engineers as well as philosophers, beauty and ugliness, stink no less than perfume, pain and pleasure, love and also hate, life as well as death, all subsist in me in equal right, and feel equally at home in me. I am infinite, wherein could be found some time or other, all the known and yet to be known things, all the forgotten and yet to be forgotten phenomena. In me could be found vanished sea-monsters and yet to vanish transient humanity, as also the dying sun and the dead moons.

I am so to say a sanctuary for the worst as well as for the best and for everything between the two extremes. I am the storehouse wherein all things exist. There is nothing which cannot be found in me. With me the past had no beginning and future will have no end. I am thus infinite, and therefore, unidentifiable with anything. I am identifiable only with myself — the unidentifiable infinite.

CHAPTER II

I am infinite, pervading everything at all times. There can, therefore, be no duality, plurality, diversity or multiplicity. I am one and all; and as such difficult to be conceived. One way I may be looked upon as the synthesis of all that is seen and unseen. Other way I may be looked upon as the ultimate that remains after the analysis of everything. These are the sideviews, which human intellect presents through natural sciences and the sciences of

mathematics, philosophy and occultism. These sciences, undoubtedly, give an approach to, but not the entrance into my infinity.

Just as a man seeing at an object can get a view of some parts only at a time but not of the whole object instantaneously, so the intellect can get only a partial view, knowledge or conception of the infinite "I". A man always looks at an object from a certain angle and, therefore, necessarily gets its partial view only. Some portion or other always remains hidden from him for the time being. If he moves rapidly from point to point and angle to angle, he will get a view of remaining portions, one after the other in succession in successive seconds." But as he observes new successive parts, he becomes detached from the views of successive receding portions. However he may try to connect and collate or synthesise them, he only gets a faint, imperfect or intersected knowledge of the whole. In order to get an all-sided complete view, he ought to look at the object from all points and angles simultaneously; that is, he must be present at all points in all places round the object, above, below and all sides of it, at the same time. This is impossible unless he is omniscient or omnipresent. Exactly similar is the case with human intellect when it looks at the infinite "I". Because the intellect always looks at me from a certain angle or angles, that is, from a certain point or points of view, it can see a certain number only out of the infinite parts, laws or principles, aspects or phenomena that are in me. It cannot know or behold the whole of the all pervading and omnipresent "I" unless it transcends itself and becomes omniscient, and omnipresent. And when it transcends itself, it is no longer intelligence but something higher and more subtle.

Its essential nature being analytical, the intellect can know things in parts only. It may analyse and arrive at the essence of each part. Electron is discovered as the ultimate analysis, basis or essence of the physical universe; but its strange behaviour is still bewildering human intellect. There are in me other and more universes besides the physical; and each is resolvable into "trons". Each tron is as bewildering as electron. To thread them together so as to

get an idea of complete whole, the living realistic whole is beyond intellect. The attempt would simply be infructuous. The scientist who has never seen an apple, cannot form an idea of the whole apple. He cannot simply do it even if his imaginative intellect were to attempt hard to form it from his expert knowledge of different constituents such as taste, weight, colour and dimensions, skin, pulp and seed and also the medical and nutritious contents thereof. The same difficulty is met in an intellectual attempt to know or to have an idea of "I" the infinite. A realistic synthesis of my different aspects is not possible through intellect. I am too vast to be grasped by it. The more it knows of me, there will always be still more to be known of me. For the "I" to be known is infinite. I am, therefore, unknowable by intellect, whether by analysis or by synthesis.

Intellect is an aspect, a part only of my boundless existence. However broad or acute it may be, it is always a limited part; and a part cannot see the whole — the boundless whole "I". Intellect cannot, therefore, see or know. I am unseeable and unknowable. I am realisable. I am realisation itself.

CHAPTER III

I am everywhere the same "I", the ultimate "I" of analysis or synthesis, the essence of everything, the self-same infinity at all times and places. Different intellects look at me from different points of view, and thereby get a glimpse or knowledge of a few aspects of my infinite existence. Each thinks that what is disclosed to or seen by him or by his group is all what could be seen or is worth seeing; that alone is taken to be the truth or the only eternal principle, or as all that I am or can be. It is through such working of human intellect that various opinions, theories, sciences, Gods, religions and philosophies have come into existence.

All sciences, religions and philosophies try to fathom me. They are all in me and I am in them all. But I am not confined to any science, religion or philosophy in particular. No one science, no one religion, no one philosophy can portray my fulness. Even if their authors have realised the

infinite "I" the limited intellect and the still more limited agency of words are unable to give a complete delineation of what they realised and what I really am. But without realising this, some exponents of these sciences, religions, etc. believe that what is expounded to or by them is the only truth; and they stress it, sometimes to the extreme, to the exclusion of what is disclosed to, or seen by others. Thereby they try, unconsciously though to limit me — the limitless — to a particular science or religion.

Each religion, each science, each philosophy has had a vision of some of the aspects of my vast expanse. Each sticks to it until a vision of other aspects flashes forth upon the intellectual eye. In the course of time the intellectual angle of a man or a group of men, of a nation or league of nations or of the world as a whole changes; and with it pictures of my infinite kaleidoscope change. With new pictures, new ideas, new religions and new philosophies spring up in place of the old; social and political movements of upheavals likewise take place and bring forth new orders of things. The reformed phenomena prevail and flourish for short or long, only to disappear when their turn comes. But so long as that angle and the corresponding scene lasts, individuals, nations and occasionally the world as a whole plunge into the activity motived by them. They preach that that activity is the only true ideal to be followed in life, that it is the only and the whole vision of God and that alone is the way leading to salvation. They force others by coercion or persuasion to take a leap like themselves.

Thus the ideas and ideals and therewith phenomena all round changes from time to time and place to place. The changes of course depend on the angles in nature as also in number. They are infinite and they are all in me. But these very changes constitute a law of immutability. It is a fact and it is a reality that there are infinite changes in this universe. This fact, this reality is immutable. This immutability amidst mutability and perishability is the mystery of my eternal and infinite self-sameness. I am ever the same, the immutable, infinite, unknowable, inexpressible. An intimate observation of the multifarious and bewildering phenomena discloses the ever abiding principles

underlying them. By a close meditation on these, one transcends intellect; and entering into the intutional and higher domains of my existence realises infinite "I" the immutable, imperishable.

CHAPTER IV

I am the essence of everything. I am the realisation of all. I am the source and end, the cradle and the grave of all. The sun and moon and the stars shot out from me and in their ultimate dissolution will dissolve into me. Their predecessors behaved this way and their successors will also walk in their wake. They are thus ever a part of me, forming an aspect of my imperishable existence. And with them reside in me all the enormous mass of matter that is in them, and also all the wonderful energies that they represent. The natural loveliness of Kashmir and the man-made enchantments of Switzerland are as much aspects of my infinity as the bottomless Pacific or erupting volcanos or even the scorching deserts of Sahara. The matchless beauty of Venus, the maddening fascination of Rati, the seductive charms of Cleopatra and the lovely grace of divine Deoyani, as also the hediousness of ugly Shurpanakha were all born and sunk in me as imperishable contents. All the virtues of Shri Ram, the enlightenment of Lord Buddha, the sacrifice of Jesus Christ and the piety of Mohammad Paigambar as also the villany of their rivals and cruelty of their persecutors had sprouted from me, only to return and subside as powers in the immutable I, the infinity. The saintliness of saints, the duplicity of diplomats, philosopher's piercing power of thought and also the power of poets pleasing fancy are all in me. I am thus the essence of all powers, which constitute the countless aspects of my infinite existence. I am omnipotent.

All the wonderful powers of things visible and invisible are in me. Things and powers exist because I exist. There is, however, no permanency in them besides my eternity and there are no powers in any thing besides my infinite powers. There is nothing like thingness inherent in anything. There is no goodness or pleasureableness inherent in anything known as good or pleasurable. Had such a thingness been inherent in things, the same thing would not

have behaved differently at different times or in different circumstances. A thing which has been a source of pleasure could never have been an occasion for pain, even if the time or the man to experience it were different. But it is a common experience that one man's food is another man's poison.

Thus things have no thingness, that is, they have no quality of their own. Relativity is pre-eminently apparent in all these qualities. Duality or diversity is always relative. The only inherent and permanent factor in all things and in all their powers and qualities is "I", the infinite, immutable "I". All things visible and invisible, however diverse, dissimilar or conflicting as between themselves abide in me. They all have common platform in the self-same "I". I am alike to all things and to all conditions; and all of them are alike to me. I am the ever abiding support and principle for them, ever and anon. All things, therefore, abide in me ever and ever in various forms, colours, characters and constitutions, representing so many fragmentary aspects or manifestations of my immutable, infinite existence.

But though I am omnipotent, I am not all "action". "Inaction" is as much a part of me as "action. Action and inaction both reside in me. And yet no particular action or inaction can be said to be motivated by me. To think otherwise is only to display ignorance of the why and how of the powers that are in me. To attribute motive of action to me is as much a poetic fancy as it is to say that trees drop their leafy hats in honour of the approaching spring; or that being annoyed with screaming birds, the sea raised its turbulent waves and washed the birds away. I am above action or inaction. Likewise, I am above feelings not being identifiable with any. To invest me with feelings of mercy or kindness is like investing a tree with a desire or mentality of making itself useful and comfortable to the people by providing shade and fruit. The tree, as such, has no feeling of mercy or a spirit of sacrifice in producing shade or fruit, nor can it be said to be possessed of evil desire when it happens to fall and kill a man. Fruit, shade or harm proceeding from a tree are only the aspects or concomitants of its existence and not the acts motivated by any desire or will

on its part. Just the same way all the countless multifarious actions that occurred till now, are occurring and will occur within my infinite existence, are merely the phases or aspects of my existence itself and not the acts actuated by me. Various natural and automatic processes go on within a man's body. Those processes are done and carried on within him by the machinery of his body simply because he happens to exist. But the man as such does not motive them or carry them out. Just that way, actions take place within my eternal and infinite existence simply because of my existence and not because I motive them.

CHAPTER V

I am infinite in powers. I am motionless in spite of terrible storms, tempests and whirlwinds that often rage in me. I am colourless amidst colours. Good and evil both exist in me. I am thus, an enigma. I am, indeed, an enigma of enigmas, paradox of paradoxes.

Human intellect cannot catch me in the analysis and synthesis of the teeming opposites and contradictions that seem to exist in me. To many I would be confusion itself. They, therefore, limit me, the limitless, by encompassing me in ideas to which they are accustomed. The Yogic aspirant, however able otherwise he may be, finds it difficult to make his mind blank. In spite of his efforts to the contrary, he receives a string of thoughts and sees a series of object pictures floating before his mind's eye. Objects and thoughts familiar to him rush in, as never before. He cannot conceive formlessness or blankness of mind. He therefore starts with an object picture or idea which appeals to him most, and meditates on it. Gradually he drops it and then suddenly he realises blankness of mind and formlessness also. So it is with everyone striving for me. I, the infinite, am not realised straightway. The aspirant conceives of me in forms, ideas and attributes which are familiar and appealing to him. He sticks to them firmly and almost with bigotry as the real "I". But steadily he learns to drop one after another the forms, ideas and attributes and realises me as infinite in every way and not particularised in any way. Confusion disappears with realisation. There is then no disputing or

arguing; for, there remains nothing for dispute or arguments. To him all is "I", "I", "I" and "I". There is, therefore, nothing to talk or think or to be confused about.

Though it is not possible for words, ideas or signs to express what formlessness is or how formless I am, the self-realised realises the formlessness from which countless forms arise and into which they all subside. A tiny baniyan seed produces a huge tree which can give shelter to hundreds of horses and thousands of men at a time. Not only that, but it is also capable of producing millions and millions of such gigantic trees. Ordinary clay can take the form of a pipe or a pot. It can take countless forms. The seed has a potential capacity of producing innumerable trees. The clay has the capacity of taking any number of forms. So "I", the eternal, possess infinite capacity of producing any number of things and assuming any number of forms. All these things and forms are in me in a nascent state as are trees and forms in the seed or clay. I am in forms as the clay in pots. And, as when clay articles are broken completely the forms subside as it were in the clay, to reappear when necessary, so the forms and things ultimately subside and merge in me to emerge and manifest again.

As with things and forms, so with the various powers, physical, psychic, mental and spiritual. These with their laws are in me as if in a seed, ready to spring and manifest and also to merge and subside in me. I am infinite, omnipresent and omnipotent. I cannot be grasped by mind or intellect. Hence a man conceives me according to his capacity in idols or ideas, which, whether personal or impersonal, are invested with attributes; rising higher he conceives me in philosophical thoughts where intellect reaches its highest flight. Objective and personal meditation having yielded to philosophical contemplation, intuition begins to make its appearance. And the "I", not known and comprehended till now, flashes across as "realisation". Even with the highest intellectual knowledge, duality persists — at least the quality of the knower and the known. With

realisation, the duality of the knower and the known disappears. The knower and the known become one. They are so synthesised and assimilated together, so merged into each other, that there is a complete unity. There is then nothing but the ultimate unit "I", the infinite, ever abiding "I".

CHAPTER VI

The self-realised exists as "I", infinite, everywhere. He is "I" himself. What that state is, is only a matter for realisation and not a matter which can be known or expressed. Nevertheless, results of the state are discernible, knowable and expressible though within limits.

He who has realised my eternal infinity is never distressed in toil or turmoil. Honour or dishonour are alike to him. Advent of riches or poverty does not change him. Failures do not fail him; nor do successes elate him. He is as much unconcerned with the cheers of the crowd adoring him as with the jeers of men that hate him. He does not feel exulted in his rise to power nor does he feel insulted in the downfall forced upon him. Neither deification nor crucifixion moves him one way or the other. Good or evil, pain or pleasure does not affect him; for, he realises that opposites are not only relative but are also the necessary phases of his infinite existence just as the solid, liquid and gaseous states are the phases of the same H_2O . He realises that they all dwell in him just as heat and light, attraction and repulsion and other various forces dwell in the same electric ray. A particular state of H_2O or a particular form of energy in the electric ray affects other things; but not the H_2O as such or the electric ray as such. In the same way the self-realised man is not affected by one thing or other. He stands all equipoised.

Just as various colours are present in the white ray, not one predominating over the other so as to disturb the whiteness, so the various factors dwelling in the "I" do not show their individual predominance in the self-realised man. There is no disturbance in him. He is, so to say, always at equilibrium. His peace is even at all times and places and

in all circumstances. He is the self-same "I", whether he acts or does not act to the knowledge or perception of others. When he is apparently inactive, the spirituality of his self-realised state continues to radiate from him, doing the mission which overt acts would do. When he appears to act, his actions are an appropriate response to the respective situations. They are so because they proceed from omniscient knowledge of the self-realised state. Being bereft of personal colouring and also of any sort of attachment, he is as calm and quiet when acting as when not acting. His body and faculties work, as if automatically and harmoniously, while he, as an entity, remains all balanced and poised in the infinite "I".

Place of Philosophy in Life

(A paper read before the Philosophical Society of the
Shri Shivaji College, Amraoti, on 30th November, 1948.)

Mr. President, Sisters and Brothers—

I feel greatly honoured by the call to give a talk to you to-day, more so when I am not a philosopher with the necessary University seal. Your invitation, therefore, is an indication of the large and broad mindedness on your part. I shall not be very much mistaken, if I say, that you have shown a correct philosophical insight in leaving aside great many academicians, whom you could have easily approached, and in fastening your choice on a humble man like myself, who has not built up the so-called systems of philosophy, but who has always made an honest attempt to seek wisdom, from things and persons around.

I feel much pleased with the thought, that you have a separate Society of Philosophy, which according to me, is the greatest of all the branches of knowledge. There was no philosophical or other society in my college days. I, therefore, feel proud with the thought, that our young generation is scoring over us, and is leading a richer and broader life than what we had in our college days. I have not the slightest doubt that your society will prosper and attain sublime heights. I say this, not as a mere formality, but from an inner conviction. For, India is the only soil on Earth, where true philosophy had been built up in the past, and is bound to be born in the future. The Indian mind is particularly suited to philosophical speculations: There is, therefore, no reason, why this Philosophical Society of the Shri Shivaji College, may not produce great philosophers, who will give a new direction and guidance to the morally corrupt and internally disrupted world, in which we are living to-day.

There are a good many persons who look at Philosophy with condescension, if not with contempt. These people are in the habit of deprecating philosophical studies, as they feel, that philosophy has no vital relation with life and its problems. They consider philosophers as inert men, men of

no action and dub them as men of no utility. They feel that all philosophers are a drag and burden on the society, and that they deserve elimination or extermination — extermination, not natural, pure or simple, but extermination of the type, Jesus Christ, Socrates and Mahatma Gandhi had! Poor philosophers! They are considered worse than the hardened criminals — worse even than murderers! For, some of them at least, can have the good luck of being sentenced to transportation only. But being in minority, philosophers are helpless, and in these days of democracy, they have to submit, rightly or wrongly, to the vote of majority! A great pity indeed! But surely, the critics who condemn philosophers, are driven by blind force of purely materialistic texture, for they fail to appreciate the simple and self-evident proposition, that it is the dreamers like Christ, Socrates and Gandhi, and not the commercial men and manufacturers like Fords and Rockfellers, who have energised the world, and made life truly worth living. Though somewhat eccentric and idealistic in appearance, and possibly shabby also, it is these very saints and philosophers who peeped far into the future, guided humanity and set forth principles by which alone, the society could hold together and make a march ahead, not only in the life of spirit, but also in the secular and materialistic spheres.

Apparently these critics do not know what philosophy or philosopher really is, and how and what place each holds in the scheme of life. Without reflection on the nature of the subject, they pass unworthy remarks. Shri Samarth Ramdas has described these critics in the following beautiful words — "*Poorna granth pahiyaveena, ugachi theveejo dooshana, to duratma durabhimana, "matsare karee"*". Here the expression "*matsare karee*" should be understood, not to mean that critics hate the subject, but simply that they possess no craving to have a synthetic grasp of their life intellectually. This is exactly the reason why they pass unworthy remarks. However, the matter of fact is that every thinker, every seeker of principles and every searcher of truth is a philosopher. A scientist, who discovers by experiments, that matter is composed of subtle electrons, or

that a precious and luminous diamond, is nothing but a black, ugly and unattractive carbon, is a philosopher. A food expert, who, after studying constitutions and properties of various articles of food recommends that eggs, milk, vegetables, fruits, etc. should form a substantial portion of diet, is a philosopher. Politicians and legislators, who after deliberations, prohibit child marriage or use of alcohol as a drink, are also philosophers. They are as much philosophers, as a popularly known, but much condemned philosopher, like a logician, a psychologist, a metaphysician or a spiritual entity. The only difference is, that the former, that is the scientist, and social or political philosophers deal with a comparatively gross, materialistic and utilitarian side of the universe. They deal with the outer world and its reactions; and on the practical side, make efforts to use their discoveries for the economic, political and similar other material betterment of humanity. The philosopher does not look down upon them for all this, as they look down upon him. Rather, he thanks them and appreciates the study and discoveries made by them. He encourages their activities to make the humanity happy. Nevertheless, he goes deeper, and making a critical and co-ordinated survey of the results of their activities, he finds that the desired goal has not been attained. He thinks that infusion of ethical and spiritual principles into their activities is necessary. He, therefore, says that whatever is being done by the materialists, is not enough to achieve the goal of human activities, namely the happiness of mankind. All this shows that philosophy does not lie with the academic philosophers alone; but who-so-ever seeks after knowledge or loves knowledge is called a philosopher. In fact, Pythagorus constructed the word "Philosophy" meaning "Love of knowledge", for "Philos" means "Love" and "Sophia" means "knowledge".

In philosophy no such distinction as "Spiritualism" and "Materialism" can really exist. Philosophy does not deal with the spiritual side of man only and certainly not with the material side alone; but it is an interpretation and integration of the life as a whole. Modern materialists, however, think that only the study of the material aspect

of man will make the man better, that there exists no such thing as spiritual side of man and that consideration of the spiritual side is therefore, completely to be discarded. Materialists want us to believe and think that the enlargement and aggrandisement of matter and its forces, and increase in worldly goods and comforts that they provide, will stop the miseries of humanity, and make it happy. The philosopher, who deals with and dwells upon a higher plane acknowledges the necessity of the provision of, and increase in worldly goods and comforts. He himself would be right glad to have steaming eggs, a dish of rosy Gulab Jamuns and nice luscious fruits like mangoes and raspberries, as part of his diet. He would like to have a comfortable ride in a luxurious car or a specially chartered aeroplane, instead of in a dingy, slow moving bullock cart. He would love to go to pictures, in which the lovely Greta Garbo or Khurshid, or the humourous Damuanna features on the screen. He would certainly enjoy all this, no less than others, if his purse can afford. He would be glad to increase his, as well as National wealth. In short, he is neither blind to the needs of body and mind, nor is he against giving comforts and pleasures to them. He knows that such things are necessary to keep the body and mind, trim and efficient. But he says, and lays down as a precept, that the endless pursuit of temporal power or material pleasures and ambitions, is not calculated to attain the object in view, namely the individual happiness or the sublimation of humanity! And the truth of what he says, is not far to seek. There have been wonderful discoveries and inventions during these two centuries. Faster and faster means of communications such as railways, motor cars and aeroplanes, extraordinary labour saving machines for large scale production, subtle, and yet more and more powerful natural powers such as electric, atomic and other energies and so many other things have made, and are making their appearance. Augmentation of material means has been so vast, that it is almost out of proportion. And yet, one may ask with reason, has all this made the world happy? Has all this been able, even to maintain peace and order in the world? Surely, the reply would very likely be in the negative. For, we see that

almost with every stage of the so-called material advancement, strikes and lockouts, class and mass struggles and social, political and other frictions have sprung up, and are ever on the increase. Besides these and things of similar nature, we have witnessed during the last 35 years, catastrophies of two devastating world wars, which resulted in tremendous destruction of life and property, and colossal loss of what was gained before! And we have been forced to seek afresh, ways and means to reconstruct the world. Why so? That is the question. And the reply is, that all this is so, because materialism was raised to giddy heights! The solution of this catastrophe can come only from philosophy. I have already told that philosophy is an integrational study of life as a whole. It has, however, been said by some that philosophy refers to the other world only and that it completely ignores the worldly that is the materialistic side of man. Is this really a fact? Dear friends, I must emphatically say "No". For, saints and philosophers have at the right time and right place, advocated even wars and played their part as brave and unflinching warriors. Even Lord Shri Krishna, the greatest philosopher of the world, and the unequalled apostle of peace and harmony, said, "*Hato va prapsyasi swargam jitwa va bhokshyase maheem*" and compelled Arjun to take up arms and fight saying "*Tasmatt uttishtha kaunteya yudhdhya krita nishchayah*". He actually helped Arjuna as a charioteer. In fact, Lord Shri Krishna had himself fought as a soldier many a time. It is therefore clear, that saints and philosophers, are also men of action. They encourage activities and increase of material resources as well, so that a human being may be able to satisfy fully, the essential needs of body and mind. They also advocate fights against all sorts of obstacles coming in the way. But as searchers of real truth, they go deeper than materialists. Their study of the objective world, and the statics and dynamics thereof, have brought them the realisation of one important principle. And that important principle is, that all pleasure-giving activities are not necessarily beneficial, that if they are not controlled by the organising self, the body and mind are bound to go to excess, that excess even

in wholesome things, produce unwholesome consequences. This is evident from the results of excess in eating, drinking and indulgence in other things. For instance, gluttony and dietary atrocities are bound to produce adverse reactions. Physical and mental exercises which are so very beneficial, when carried to excess, produce adverse results. The truth therefore is, that unrestricted pursuit of materialism brings about and increases miseries and calamities. The reason is, that material desires and ambitions are endless and ever-changing. Consequently, their inordinate pursuit produces unhappiness instead of desired or expected happiness! It spells disaster not only to individuals, but also to nations and to the world or humanity as a whole. On the contrary philosophy gives place to all things in their right proportion.

In spite of human efforts to add to and increase happiness of man through material prosperity, it cannot honestly be said, that the happiness has increased or that unhappiness has decreased. The strain of the famous lyric of Shelley, still rings in our ears — the lyric "Our sweetest songs are those that tell us of saddest thoughts." Philosophers know all this and realise fully that if the body and mind are left to themselves, they are more likely than not, to run amock and give birth, not only to the individual, but also to the world-wide disaster and degradation. They therefore think it necessary to put a brake, on the impelling force of the instinctive and emotional self. They advocate and lay down legal, social, moral and also spiritual sanctions, for their restraint and prevention. Because that all the pelf and power, even the kingdoms of three worlds cannot give true happiness, that the objective universe is incapable of giving it, it has come home to them, that real happiness lies within, and not without. They ask the world to turn its eyes within and search for the self, the spirit or the "Atman". This self, this spirit, this Atman is more important than the body or mind, and is the fountain spring of real happiness. If a man listens to this and looks within, he gets philosophically minded. And thereafter, when a man works for his material advancement he gets the experience, that miseries of life subside day by day. For

instance, it is an axiomatic truth, that the death of a beloved son gives a nervous shock to a father, and produces great grief. But a father with a philosophic and spiritual touch, though no less loving than any other father, will feel and receive the shock in a calmer spirit and with less rigour. He will also get over the grief, in a shorter time than others. The reason is, that the philosophical and spiritual touch, acts as a shock-absorber, and mitigator, of the intensity of grief. And this is because a philosopher has a rational understanding of the universe as a whole and of the place of man in it. He knows that such instances of grief or sorrow are merely occurrences, that are destined to take place in the course of nature and not a calamity which has befallen on him alone. This intellectual understanding rationalises emotions. Rationalisation of emotions brings the mind under control and causes development of courage and character which, though subtler, are stronger than those springing from pure and simple materialism. The power that is thus generated, enables one to enjoy and promote material welfare, and to combat dangers and adversities with energy and confidence. It gives strength to pass through various tribulations of life with a cool and collected mind, and also to invent and initiate ways and means to avoid them. If a good luck dawns upon a man, he of course greets it and enjoys it, but he does that with serenity. Even if an ill luck visits him, he suffers it with a smile on his face, and tries to counteract it with equanimity, by intensifying his normal activities if necessary.

All what I have said till now, may appear to be concerned with individuals only. It did so principally. But it affects the society or humanity in general also, though indirectly: for after all, the society or humanity is composed of individuals. But coming to the broader and wider aspects, the philosopher delivers an equally important message. His deep study of human nature, actions and reactions of the objective world thereon, etc. has disclosed to him that though different in body, all men, all individuals are essentially alike. They are, as if one and the same being. It looks to him, that one life, one soul pulsates through them all. He feels the pulsation of the universal soul in

every human being as it were. To him that is to the philosopher, all persons, whatever their class, caste, creed or nation, are on par with regard to human dignity. But the actual picture of the world presents a different spectacle. There are some men in the world who are so much sunk in poverty that with all their day long toil and drudgery, they remain half starved and half clothed, while there are others who, without doing work, feed fat on delicious foods and drinks, and decorate themselves with costly clothing to superfluity. Some people rule, while others lead a life of slavery. Glaring instances of unevenness in the material existence of man are numerous. Philosophers studied these problems, and taking a retrospect of the course of human history found out one fundamental principle. That fundamental principle is that the present distinctions and differences are the result of exploitation of one man by another, of one class, caste or creed by another class, caste or creed, or of one nation by another nation. It is this exploitation for selfish ends, that is responsible for wars and struggles of ever increasing ferocity and has made the humanity unhappy. Philosophers cannot find justification for these man-made differences. He therefore holds that unless the causes that led to them are removed, the humanity cannot be happy. Laying stress on the axiomatic truth of universal soul, he pleads for equality of opportunity to all, for their free and full development. He wants to see the establishment of universal brotherhood, which is necessarily based on common weal. Thus, philosophy deals with humanity and various aspects of human life; and in that, it takes into account all the sciences generally, if not in details. It deduces certain principles. And from time to time, it holds them up as signals for guidance, in forms suitable for particular periods of human history, denoting thereby, that change is the essence of time.

All sciences, the knowledge they give, the activities they inspire and contributions they make towards the good of humanity are undoubtedly important. But philosophy and its reactions are, by far the most important. Philosophy is above every other science. In fact, it is the science of all the sciences or "*Scientia qua Scientiarum*". This special

distinction attaches to it, because no other science can show the way to the true and everlasting happiness. At any rate, no other science is capable of achieving real happiness, which is admittedly the goal of all living creatures and their activities. Philosophy gives proper and standardised values to all things. It gives standardised values to all sciences and activities and co-ordinates them all. It wants to so organise them that each will express, act and develop itself in proportion to its importance. In short philosophy is a methodology for all particular sciences, which must develop according to the general control prescribed by it. General control of the development of particular sciences will lead to the control of activities inspired by these sciences. This necessarily means control of mind in the pursuit of all activities of human life. With the control of mind, the life of spirit begins. And this, brings about subsidence of duality, which is the principal cause of unhappiness. Competition then easily yields place to compromise and co-operation, and consciousness of rights submits to a sense of duty. Discord and disintegration, are dissolved into harmony and brotherhood. Pride and prejudice, are replaced by humility and understanding. Hate and oppression are transformed into love and sympathy. There can, therefore, be little room for misery or unhappiness.

Such is the right and important place of philosophy in the scheme of life and such are its benefits. It is really a helping friend and an inspiring guide, both in prosperity and adversity. Hence, every one of us, young or old, whether philosophy be our subject of study or not, *all all* of us, ought to be philosophic in outlook. In the midst of active and practical life, however, arduous it may be, we must pause and think for a while, about things subtler than matter and mind. A little pondering over the self or the spirit, will relieve the strain and stress of life, and give vigour to bear them cheerfully. It will enable us, to make the life of ourselves and of others, richer and happier than it would otherwise be. *All all*, will then be bliss and happiness!

Raman Maharshi

THE MYSTIC SAGE OF ARUNACHALAM

By

RAOSAHEB M. D. SAGANE, M.A., LL.B., I.A.S. (Retd.)

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